

Correction—it is true he calls it a Sophronisterion, or House of Wisdom—for five years, where they were to listen to a sermon every day; while, if they were zealous propagandists of their pernicious doctrines, he proposed to keep them all their lives in horrible dungeons and deny their bodies after death the right of sepulture. How, one wonders, would Socrates have fared in such a state? No better, we fancy, than he fared in his own city of Athens. But, throughout antiquity, every lawgiver took the same view, that a good citizen must accept without question the gods of his native place who had been the gods of his fathers; and it was a simple step from that position to the stern refusal to allow a man, in the vigorous words of the Old Testament, to go a-whoring after other gods. "For I, thy God, am a jealous God."* The God of the Jews was not more jealous than the gods of the Assyrians, the Egyptians, the Greeks, or the Romans would like to have been, had they had the same power of concise expression,

What was the theory of the State religion in Rome? Cicero tells us in a well-known passage in his treatise *On the Laws*, where he quotes the ancient formula, "Let no man have separate gods of his own : nor let people privately worship new gods or alien gods, unless they have been publicly admitted."* Nothing could be more explicit. But theory and practice in Rome had a habit of becoming divorced from one another. It is a note-

* *Separatim nemo habessU dtos: ntve now>s% siw advenas> nisi publitt adsdtos frivatiM colunto**—De Leg., ii., 8.